Two TRACTS,

THE ONE

DIRECTIONS

TO A

Sober CHRISTIAN

For the acceptable offering up the *Lord's Prayer* to GOD in his private Devotions.

THE OTHER

SOBER THOUGHTS

ON THE

DOCTRINE

OF

PREDESTINATION.

By the most Reverend Dr. EDWARD SYNGE, late Lord Archbishop of TUAM, in *Ireland*.

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DIRECTIONS

TO A

SOBER CHRISTIAN

For the acceptable offering up the *Lord's Prayer* to GOD, in his private Devotions.

SIR,

I Need not inform you of what all Men, who have any Senſe of Religion know; that Prayer to God is not an Act of the Lips, but of the Mind, of which he knows the Secrets.

In the *Help* which I preſumed to offer to you *for the Devout Performance of private Prayer*, I gave you this Advice, that *in the repeating or reading of the Form of Prayer which I ſent you, and more eſpecially the* Lords Prayer; *at the End of each Sentence or Period you ſhould make a little Pauſe, and recollect what it is that you have laſt ſaid*; for which I gave you my Reaſon. Now the better to enable you to do this, I here ſend you the *Lord's Prayer*, and under each Sentence have ſubjoined ſuch

Thoughts as are proper for you to entertain in your Mind as you proceed.

Our Father which art in Heaven:

O Great, Glorious, Almighty Lord God, and moſt gracious heavenly Father.

Hallowed be thy Name:

May thy great Name, Glory, Majeſty, and Goodneſs be acknowledged, honoured, ſanctified and adored throughout the whole Univerſe.

Thy Kingdom come:

May the whole Univerſe, and more eſpecially all Mankind ſubmit to thee as our ſupreme Lord and King. May thy Kingdom of Grace rule in all our Hearts; and may we all be Partakers of thy Kingdom ofeternal Glory.

Thy Will be done in Earth, as it is in Heaven:

May all Mankind, upon the Face of the whole Earth, be freely and readily obedient and ſubmiſſive to thy Will, as the bleſſed Angels and Spirits are in Heaven.

Give us this Day our Daily Bread:

Give us Food, and the Neceſſaries of Life to ſuſtain us; that we may be enabled to perform our whole Duty.

Forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us:

Incline

Incline all our Hearts to ſincere mutual Charity, Forbearance, and Forgiveneſs one of another: And forgive us our Sins as we forgive each other.

Lead us not into Temptation:

Keep us out of the Way of all Temptations to Sin; teach us as much as is poſſible to avoid them, and effectually enable us at all times to reſiſt and overcome them.

But deliver us from Evil:

Deliver us from Evils of all Sorts; and more eſpecially from the Evil of Sin, and that of thy Wrath and eternal Damnation.

For thine is the Kingdom, the Power, and the Glory, forever and ever. Amen.

All Honour and Glory, Might, Majeſty, Dominion and Goodneſs belong unto thee alone, O God; and therefore to thee alone I offer up theſe my Prayers, Praiſes and Thankſgivings, through *Jeſus Chriſt* our Lord; to whom with thee and the Holy Ghoſt be all Praiſe and Glory, World without end. Amen.

The Grace of our Lord Jeſus Chriſt, *and the Love of God, and the Communion of the Holy Ghoſt be with us all.* Amen. 1 Cor. xiii. 14.

SOBER THOUGHTS
ON THE
DOCTRINE
OF
PREDESTINATION.

N. B. *The following Answer having fully satisfied an honest Man much perplexed about the Doctrine of* Predestination; *I publish it, in hope it may be alike satisfactory to others.*

TWO Questions proposed.

Qu. 1. Is there any such Thing as *Predestination?* And what is it?

Qu. 2. Does the Salvation of a Man, suppose of *William*, depend upon God's Predestination, or upon his own Obedience?

Answer. As far as clear Reason (which is *the Candle of the Lord*; Prov. xx. 27.) or the revealed Word of God (which is *a Light unto our Path*, Psal. cxix. 105.) as far as these or either of them will plainly guide us; so far we may safely carry on our Enquiries. But to search farther into such Things as God has kept *secret*, is a great Presumption. *Deut.* xxix. 29. Nor has God made the Knowledge of any of these *secret Things* necessary to our Salvation. God's

God's *Predeſtination* is not barely his *Foreſight* that ſuch a Thing will be; but his *Decree* that it ſhall be. To *foreſee* a Thing is not to *decree* it.

God decrees ſome Things *abſolutely*. Thus he decreed to ſend Chriſt into the World. Some Things he decrees *conditionally*. Thus he decrees that *William* ſhall be ſaved, on *Condition* that *William* be truly obedient. *This do and thou ſhalt live.* Luke, x. 28.

God foreſaw, from all Eternity, whether *William* would ſincerely perform this Condition. Our Foreknowledge is ſhort and limited: But God's is infinite, unlimited and to us incomprehenſible.

If a Man ſincerely performs the Conditions of his Salvation to the End of his Life, he will be ſaved, notwithſtanding his Errors or Ignorance touching the Doctrine of *Predeſtination:* The Knowledge of which is not neceſſary to Salvation. Very good Chriſtians have held different Opinions about it.

Our good Works yield no Profit or Benefit to God; who, from all Eternity, has been and is forever infinitely happy in himſelf and his own unlimited Perfections. *Can a Man be profitable unto God?* Job. xxii. 2. Therefore, properly ſpeaking, no Man

Man can merit any good Thing from God. *Eternal Life is the Gift of God*: Rom. vi. 23. Wherewith he thinks fit, of his own Accord, to reward Man's Holineſs. Now a *Gift* intirely depends upon the Free-Will of the Giver. But this Reward being promiſed to us only upon a Condition on our Part to be performed; our Salvation may, in ſome Senſe, be ſaid to depend upon our ſelves.

FINIS.

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